

## YOUTHFUL AMBITION OF RABBI ZELONKA IS FULLY REALIZED

In Full Strength of Young Manhood, He Preaches Consecration Sermon For House of God, For Which He Has Worked 15 Years; Aged Mother Present, and Embraces Son as Service Concluded.

EDUCATION of the new Temple Mt. Sinai Friday evening marked the fruition of the hopes and aspirations of Rabbi Martin Zelonka's 15 years of continuous service as spiritual leader of the congregation. Coming to El Paso a young man, when the present city was but a village, he has grown up and expanded as a moral power with the community he has married since he came here, is rearing a family here, and has lived to see the first years of his work marked by the completion of one of the most splendid edifices of worship in the country, and is yet in the full vigor of young manhood.

One of the most touching incidents of the dedication service Friday evening, was the meeting of Rabbi Zelonka and his aged mother at the conclusion of the service, the compelling feature of which was his own masterly sermon. Advancing from the pulpit from her place in the audience, she threw her arms about the neck of her boy and wept in his joy. It was a proud moment for a mother who had realized her dreams for her boy, of a son who had seen his ambitions realized, who had reached the young manhood, where he can carry forward his work with renewed energy and courage.

As Eldest Son, Rabbi Zelonka, though always an eloquent speaker and a forceful preacher, never delivered a more impressive sermon than that with which he consecrated the new temple to worship.

Taking his text from Numbers 10:16, he declared: "This is indeed the time of our rejoicing, and this house a memorial to your God, and my mother and father, because of results accomplished—yet I would not be true to myself or to the faithful leader of this congregation, if my mind was not tinged with somber thoughts as I reflect on what might have been done for the obstacles we failed to conquer. And so, while I rejoice on this occasion and reverently repeat the ancient benediction 'Blessed art Thou, O Eternal our God, King of the world, who has kept us in life and has preserved us and enabled us to reach this happy occasion.' I do so with the hope and prayer that this building is only the first sign of larger communal cooperation," he concluded.

**The House of God.** "It is only proper that I should base my remarks on the biblical text inscribed over the portals of this building. This is none other than the house of God. (Gen. 28:17). "In this building, I have attempted to give formal expression to my conception of the place of religion in life, especially of Judaism in the life of the Jew. The synagogue, as understood by the average synagogue or temple, but it differs not in having less than these but in having provided for the human way. The synagogue, as understood by many generations, was a place of prayer and a religious school. This is a Jewish house, and it is a great deal more. It invites to worship, but it also invites to work; it invites the moralizing of its Jews. "Not merely a house of prayer. "The synagogue of the past was simply an expression of the ideas of the middle ages; it did not represent the complete Jewish idea. The Jew had gradually developed a new conception of a synagogue was something more than merely a house of prayer and a place for religious instruction. "The social awakening of the close years of the nineteenth century and those early years of the twentieth century aroused the churches from their lethargy and the synagogue caused the Jew to search his own records and to behold, these proved that the Jewish house developed was more than a religious school, was more than a house of prayer; it was a communal and a social center. Our efforts today seek to revitalize this heritage of our forefathers.

**Duty to Children.** "We may differ in our interpretation of Judaism but we have no right to differ as to our duty in maintaining Jewish traditions and transferring to our children a vital Jewish message and a faith of which they may feel proud. "The more complicated modern life forces us to return to the older conception of the synagogue. In the middle ages, fear of expulsion, made the house of God, the rallying center of the people. Today, fear of the thousand and one lures of youth compel us to make the synagogue the rallying center of communal activities and this building is an expression of the modern longing.

"In this age of efficiency, we gradually recognized the tremendous waste in magnificent structures, open only two or three hours a week, and we have sought not with any desire to prove efficiency, but with an intense desire to create a religious fealty, a fuller use of our religious structure by catering to the needs of men and women, of boys and girls, in all the relations of life. "Hailing Center for Community. "It was the old Jewish conception of synagogue or temple, we are at the same time filled with the spirit of the age and especially of our country, in trying to make this spot not only the rallying point of the Jew, not only the center of Jewish activity, but also the center of communal, of civic activity. To give full expression to this idea we have placed over the front of this building, the sign, 'Community Hall,' because we desire this to be the rallying center of all efforts for communal activities. "As Jews we hold nothing so sacred as our American citizenship, and so long as no hindrance is placed to our full participation in the life of our country, we will be found struggling side by side with our fellow citizens, differing from them in our conception as to means of salvation but never differing from them in staunchest fealty to the flag which protects us. "These ideas uppermost in my mind today, even as they were uppermost in my mind from the inception of this building, that I do co-sacrate this building to our God and the God of our fathers.

**For Use of Old and Young.** "I consecrate it for the use of our elders, who may find herein the comfort and consolation which comes from reviews of the past, based on a perfect faith in the God who guides the destinies of individuals and nations. "I consecrate this building for the use of the youthful, young community. From the deliberations held within its walls, may there emanate the vision of a greater and nobler city, guided by justice, honesty and truthfulness; a city founded on righteousness.

"I consecrate this building to the services of the One, Almighty Father, the I am what I am, whose love has guided and directed us; to the ineffable, whose sacredness has ever been manifest to Israel, to the invisible One, whose faith will carry on through the ages. "Thus do I consecrate this building, because I realize when the Eternal is gloried, he will appear in your joy. (Isaiah 66:2); thus do I consecrate this building because this is none other than the house of God. Amen."

**Not Merely a House of Prayer.** "The synagogue of the past was simply an expression of the ideas of the middle ages; it did not represent the complete Jewish idea. The Jew had gradually developed a new conception of a synagogue was something more than merely a house of prayer and a place for religious instruction. "The social awakening of the close years of the nineteenth century and those early years of the twentieth century aroused the churches from their lethargy and the synagogue caused the Jew to search his own records and to behold, these proved that the Jewish house developed was more than a religious school, was more than a house of prayer; it was a communal and a social center. Our efforts today seek to revitalize this heritage of our forefathers.

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**Four Boys to be Rewarded.** BY THE TEMPLE B'Nai Zion

The congregation B'Nai Zion will award prizes to four children on Sunday for good services during the last Jewish holidays. Rev. G. Bursetown, pastor, to make the presentation in the presence of the members of the Sunday school and their guests. The recipients of the prizes will be Manuel and Lee Jaffe, Sam Katz and Jake Erlich. Rev. Bursetown will preach Saturday at 10 o'clock in B'Nai Zion temple on "The eternal happiness of the soul and the future of the world." While Rabbi Schacter will talk the same day on "The blessing of peace."

## TEMPLE Mount Sinai Is the Last Link In a Chain of Many Centuries

In the Very Inscription Over Its Gates One is Carried Back To the First of All Jewish Sanctuaries—the Monument of Stones.

By Rabbi Max Heller, of New Orleans, La., in Dedication Sermon at Temple Mount Sinai Friday Night.

IT is not easy to tell you how great is my pleasure—in fact, how many kinds of pleasure I am experiencing—in being with you at this joyous time.

I delight in this festival, first of all, as marking the deserved success of my highly gifted and intensely earnest friend, your splendid spiritual guide. It is the first fruit of his ardent, capable leadership of these many years.

You have adorned this city with a sanctuary, imposing in its dignity, unmistakable in its clear-marked individuality, a temple and a communal center which are to serve every interest of moral and religious progress, with the aid of every resource within the compass of modern science. It is a last link, this temple of yours, in a chain of many centuries; yet with all its modern apparatus, it must follow the aims, the methods, it must draw the inspiration from all the long succession of ancestry to which it is the latest descendant.

**Back to the First Sanctuary.** Realizing this, you have gone back to the very inscription over your gates, to the first of all Jewish sanctuaries, to the monument of stones with which our patriarch, Jacob, adorned the scene of his marvelous dream, where, awestruck from the resplendent vision and its enchanting promise, he exclaimed:

"How fearful is this place! This is none other than the house of God, and here is the gate of heaven."

May we not learn from this simple, pregnant language, what wealth of thought and impulse there is treasured up for us in this, in any genuine house of God?

"How fearful is this place!" That sentiment does not perhaps at once commend itself to our approval. Shall the synagogue inspire us with fear and terror? Are we to approach the Almighty like frightened slaves? Does religion teach us to dread God? Is this expression, "a fearful place," only another evidence of primitive faith, of the fear of ignorance, the terror of conscious weakness? Some of these ideas uppermost in my mind today, even as they were uppermost in my mind from the inception of this building, that I do co-sacrate this building to our God and the God of our fathers.

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**ONE MARRIAGE IN TEN IS BROKEN**

Report to Church Council Says Divorce Separations Usually Deliberate.

St. Louis, Mo., Dec. 8.—The divorce courts, as busy as they are, reveal but a small proportion of the marital infidelity in this country, says the Commission on Family Life which reported at today's session of the quadrennial meeting of the federal council of the Churches of Christ in America. The report included statistics and discussions of many phases of the complex problems of marital relations. As to divorce it says: "At this moment it is thought that one marriage in ten is broken by divorce, and that in some states the proportion may be as high as one in four."

**Most Divorces Deliberate.** "It is a striking fact," the commission says, "that in the majority of divorce cases dissolution of marriage has occurred not hastily after a brief trial, but deliberately after a considerable period of marriage; the average exceeding six and one half years. Common observation will show frequency of divorce among people who have been married 20 years or more."

The commission believes that the entrance of women into the industrial field plays an important part in the increase of divorce. It deplores the fact that "unfortunately the larger part of humanity in America, as elsewhere, are strangers to the lofty values which the church envisions in marriage."

**The Report Concludes:** "No legislation, however sagaciously framed, can ever effect a complete cure of marriage maladjustments, but such preventive measures as give promise of diminishing the evils which are now so abundant will commend themselves to thoughtful persons. The fact that in 23 states what are known as 'common law marriages,' in which a man and a woman take each other for husband and wife without the services of a civil officer or a clergyman and frequently without any witnesses, are recognized as valid, calls for serious consideration, and no reform is more needed than legislation declaring such unions to be null and void everywhere in the United States."

**FOUR BOYS TO BE REWARDED**

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The new Temple Mount Sinai, dedicated Friday night, was the first of a new era in the history of the Jewish community in El Paso.

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soul with which we should approach God.

**Must Appeal to Sense of Reverence.** The synagogue as a sanctuary, must, first of all, and above all else, appeal to the sense of reverence. There is room in it for cheerfulness, for that gladness in the Lord which is our atmosphere; it should be radiant as your temple is with beauty, the beauty of holiness; but above all and before all things else it should command respect, it should be silent before the Lord.

I am not here to scoff or rebuke, but I should be a mere sayer of smooth things did I not remind you how often in this modern day, our synagogue behaves the world over in remembrance of this sense of the fearfulness for God's majesty.

**Attuned to Sacred Environments.** Friends, there is no higher refinement than that of the soul attuned to sacred environments; there is no deeper or more irreducible nobility than that of earthly soul in which the sublime meets with the better response than mockery or indifference. Then, this temple of yours is a nursery of reverential sentiments, of great and solemn thoughts, of sincere humbleness before God, of awe for His majesty and it will become an inspiration for strong and noble lives, a consecration in the upbuilding of a sturdy and vital religiousness.

Many of the other among you no doubt remember from the days of their childhood, I recall from my own early life in the old country, the disapproval, the almost disgust that must fill one accustomed to modern ways, as he witnesses the sin and disorder, the careless, familiar ways, the whole way going, slipshodness of the old Jewish.

**One Chain of Innocence.** Many years later when the rough edges of these early recollections are smoothed and polished with all the fairer mists of memory, we feel that there was one chain of innocence, one link, one link of childhood, that all this unsightly chase, these men felt at home with their God; the dingy school was the home of their souls; it was there they poured forth, in unfeigned terror, the anguish of their pent up heart; there, on the great white day, their conscience was laid open before their God; whether they trembled with fear or whether they danced in the abandon of childlike joy, they were at home with their God.

I am well content to praise and be thankful for the order and decorum which have been brought about, as we lifted the synagogue to higher levels of childlike innocence.

**Church Unity is Making Advance**

Is One Effect of the War and Already is Felt in Mission Work.

St. Louis, Mo., Dec. 8.—Important movements of church unification in America have advanced during the last four years and will have a far reaching effect upon the mission field, according to the commission on foreign missions which reported at today's session of the quadrennial meeting of the Federal Council of the Churches of Christ in America. The report is an exhaustive review of mission work abroad, laying stress upon the great advance that has been made in cooperation. Discussing church union, the commission says:

"The proposed union of the Methodist, Presbyterian and Congregational churches in Canada will not only depose the barriers of the historic policy and situation in Canada, but will deeply affect foreign missions in many fields. To movement toward unification of Methodism will completely change the missionary situation in Latin America."

**Want Rights Protected.** "The Jews are now trying to come together in a common front to protect their civil and religious rights in their countries. In Russia, where they have been persecuted for centuries, they are now trying to bring about a condition of equality with the other nationalities. They are trying to be protected in their rights. It might be added, however, that the Jews in Europe do not constitute so small a body of people, after all, for there are about 9,000,000 of them."

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taste and dignity; yet I cannot help sighing for the lost sense of home.

**A Home, a Sanctuary, a Gate.** The synagogue is a sanctuary in the first line, a home in the second, a gate unto heaven in the last line. I have often wished that some great scholar would investigate by diligent comparison with other terms, literature and tastes, just how much this one word heaven has meant to the Jew and, through him, to the world that has learned so many lessons at his feet. I know, too, as to every nation of strong impulse and vivid fancy, that countless vault of star-gemmed blue has seemed to enshrine the great mystery of the universe; but what language, save the sacred tongue, what book, except our Bible, could have taught humanity as our fathers did, to look upon heaven and the heavenly as the symbols and promises of all that is divine in life.

Upon three things, said our sages, will the world ever rest as its foundation: upon the laws upon which we live, upon the deed of humanity, and upon the deed of humanity. Through an efficient pulpit, sending forth vital Jewish teachings, does the modern synagogue become a gate to the higher life. We may regret the congregative movement by which Jewish learning has almost become a monopoly of our pulpits; we elch for the time when home and school were the nurseries of Jewish learning for the masses; but shall we not turn back the tide which seeks in God's house the nourishment of the intellect, the stimulation of right principles and motives, even more eagerly than the food for edification and religiousness?

**Is in Safe Hands.** Your pulpit has honorable traditions to live up to and is in safe hands under the charge of your gifted and earnest leader. By God's aid may it hold aloft with strength and order, the mission which it has filled with so much zeal and such conspicuous ability.

The dream of Jacob has blossomed into a vision for all humanity; the stone of the wilderness has awakened hallowed sentiments in unnumbered breasts; it has become the spiritual cornerstone in every sacred place, that rises to God's glory, a whole universe of awe, of trust, of righteousness, has risen imperiously, but none the less solidly, upon the slender foundation of the Jewish people, too, created by the devoted labors of a united community, he founded solidly upon the hearts of the people, an awe inspiring sanctuary, a God-house of the soul, a very gate unto heaven! Amen!

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## TEMPLE MT. SINAI DEDICATED TO WORSHIP FRIDAY EVENING

Splendid Service Is Participated In By Visiting Rabbis From Different Sections of the Country—Robert Krakauer Presents the Keys and A. A. Kline Accepts Temple For Congregation.

THE new Temple Mount Sinai, at Oregon and Montana streets, was consecrated Friday night to the service of God. In the exercises, the dominating thought brought out by the speakers was that the new edifice was to be more than simply a gathering place for prayer, but that it was to be a communal and civic center. It was to depart, they said, from the traditional conception of a church, and was to do so in its moral uplift, with all the appointments offered by modern civilization.

Robert Krakauer, chairman of the building committee, in presenting the temple to the president of the congregation, A. A. Kline, mentioned the problems that had to be met in making the edifice a reality. He paid a tribute to the women of the congregation for their zeal in making possible the consummation of the common plan, and gave high praise to Rabbi Martin Zelonka for his leadership in the accomplishment of this noble end.

**Explains Community Features.** Mr. Krakauer said it had been the idea in building the temple to make it a place where all the congregation would meet socially as well as for worship, and for this reason the community hall was included in the plan. He referred to the need for social centers for recreation and harmonious amusements, in the development and growth of cities, and said that he would consider it reward enough for the building if it were to become a social center in the congregation, the Jews of El Paso inaugurating something that would be a credit to the city and to the Jewish community.

**Example Should be Followed.** He said as El Paso was looked to as an example by other communities not so large, he trusted that the example of the congregation of Mount Sinai in enlarging the scope of their religious work in social service, would be followed by one of developing every side of life.

Mr. Kline, in his acceptance and response, expressed his appreciation for what the building committee had done, and thanked the women and the subscribers for the honor and the donors of the furnishings, for what they had done. "I also wish to thank those who have not yet had time to donate what they expect to and will donate in the near future," added Mr. Kline while a ripple passed through the congregation.

**Building is Consecrated.** The consecration prayer was delivered by Rabbi M. Zelonka, of El Paso, and was followed by the reading of the Shema prayer from the scriptures. The consecration sermon was given by

and Asia and Africa, and is richly stirring profoundly the thought of the missionary leaders.

**War Is Lining Peoples.** In conclusion the report reads: "The course of the last two years have made humanity deeply conscious of its unity. To the uttermost corner of the world, the influence of the European war has extended. Mankind recognizes that it is one body in which each member must suffer or profit with every other member. The common experience of all men have been so deep and piercing as to submerge their isolated and selfish experiences."

"The Christian churches working together in the missionary enterprise confront today both the privilege and the duty of making service to humanity which binds above all else that principle of service and of unity and of love, of which the enterprise of foreign missions is the purest expression."

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**Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.** Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house both more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after. But Christ, as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

**SCRIPTURE**

**Hebrews 3:1-6.** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house both more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after. But Christ, as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

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**SHeldon HOTEL**

**Opposite Postoffice.**

**DIAMONDS**

**For a Christmas Gift**